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MANUAL

OF THE

Orange Valley Church.

Orange Valley Church.

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I.—THE ORDER FOR CHURCH GOVERNMENT.

II.—THE ORDER FOR THE ADMISSION OF MEMBERS.

III.—THE ARTICLES OF DOCTRINAL BELIEF.

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I.

THE ORDER

FOR

CHURCH GOVERNMENT.

I.

THE CHURCH.

NAME.—This church shall be called the

ORANGE VALLEY CHURCH.

INDEPENDENT.—This church is an independent ecclesiastical body; and in matters of doctrine, order, and discipline, is amenable to no other organization.

RELATION TO OTHER CHURCHES.—This church, although complete in itself as a church of Christ, and self-governed under him, will yet welcome from other Christian churches and extend to them that co-operation, advice, and assistance required by Christian love and fellowship.

DOCTRINAL BELIEF.—This church recognizes the Scriptures of the Old and New Testaments as its sole authority in matters of doctrine; but for the briefer statement of the body of doctrine which it holds and teaches as a church of Christ, it sets forth its Articles of Doctrinal Belief. It requires on the part of its Pastor and officers an intelligent assent to them. It requires that the public ministry of the word shall accord with them, desiring to maintain its own doctrinal soundness by

the orthodoxy of a living ministry. But, because not all regenerate men agree in their interpretation of the Scriptures,—and to the end that none such may be offended or excluded from its fellowship,—the church does not require as a condition of membership that every candidate shall fully adopt these Articles, or even perfectly understand them. Neither does it regard them as so complete that they may not be added to, or altered, in a fit way, as hereinafter provided: being "very confident that the Lord hath more truth yet to break forth out of his holy Word." But it desires that those who are weak in the faith should study these Articles, for their own personal growth in knowledge, "searching the Scriptures whether these things are so." And for the greater convenience of such study, by individuals and in the family and in the Sunday school, there are furnished Scriptural references, by which the truth of the Articles may be verified.

Relation to the Ecclesiastical Society.—In calling a Pastor, the church and society will act as concurrent bodies, a majority of each being necessary to constitute a call; but the first action shall be on the part of the church. In like manner, the provision for the supply of the pulpit, and, in general, for the orderly celebration of public worship, shall be the work of the church, and not of the society.

II.

THE MEMBERS.

Conditions of Membership.—Such persons as shall give satisfactory evidence of repentance toward God, and faith in our Lord Jesus Christ, may be received to membership in this

church, in accordance with the Order for the Admission of Members.

Admission of Members.—Such persons, unless they shall produce evidence of membership in some other church of Christ, shall, if the Standing Committee so advise, be propounded to the church at least two weeks before the communion. And after they shall have been received by vote of the church, they shall, at the communion, publicly confess their faith, and enter into covenant with the church.

Reception from other Churches.—Such persons as shall produce evidence of membership in other churches, may, upon presentation of such evidence, and if the Standing Committee shall so advise, be received by vote to membership in this; *provided* at least one week shall intervene between the presentation of their names and such vote of the church.

Members of other Churches.—It is expected that members of other churches who may wish to commune with this church for more than one year, will request dismission from their respective churches, and admission to this, unless they shall assign satisfactory reasons for not so doing.

Dismissions.—Members of this church removing their place of worship will be expected to take a dismission from this and a recommendation to the church with which they worship, within one year from the time of such change, unless a satisfactory reason be assigned for the delay. But no members shall be considered as finally dismissed, until information of their reception into some other Christian church has been received by this.

Discipline.—No member shall be deprived of church

privileges, except in an orderly manner, and by regular process of church action. And any member having cause of complaint against another, whether for private grievance or for public offence against the law of Christ, is bound strictly to observe the rule as given by the Lord Jesus Christ, and recorded in the Gospel by Matthew, Chapter xviii. 15, 16, 17.

Admonition.—Every member of the church should feel it to be his personal duty to admonish in private an erring brother, and to seek to restore him to the path from which he has wandered. No member of the church has a right to pass over without notice the dereliction of a fellow-member from Christian duty on the plea that the offence is not personal against himself. The knowledge of the transgression imposes upon him an obligation to seek immediately the restoration of the erring member, and the purification of the church from the offence. To omit this is to be guilty of a breach of covenant, and an offence against the purity of the church; it is, in a measure, to connive at sin. The discipline of the church belongs not to the Pastor, nor to the Deacons, nor to any committee; it is a matter of personal duty and responsibility with every member of the church.

Presentation of Complaints.—The presentation of complaints against offending members shall be first made to the Standing Committee, who shall, upon sufficient cause, prefer charges before the church; but in case the Committee refuse so to do, the complainant may nevertheless, if he insists upon the charges, present them in writing to the church. When a member is accused he shall be seasonably furnished with a copy of the charges against him, and shall have a full hearing.

While the trial is pending, the accused is expected to abstain from exercising the privileges of a member of the church.

Censures.—The censures inflicted upon offenders are:—private reproof, public admonition, suspension, or excommunication according to the aggravation of the offence; and in case of excommunication, notice of the same shall be given from the pulpit on the Lord's Day.

Absent Members.—In case of the prolonged and unexplained absence of any member, the place of his residence being unknown, his name may be ordered by the church to be omitted from the ordinary roll of the church and put upon the list of *absentees*. But neither such a member nor the church is thereby discharged from their mutual duties whenever the opportunity for the exercise of these duties is restored.

THE OFFICERS.

Title and Number.—The officers of this church shall be a Pastor or Pastors, and Deacons; also a Standing Committee, Clerk, Treasurer, Superintendent of the Sunday School, and Precentor.

The Pastor.—The Pastor, deriving his authority as a preacher of the Gospel, not from the church, but from the Lord Jesus Christ, its great Head, is ever to have the direction of all stated meetings for public worship. To him the church looks for the proper conduct of the devotional exercises, which are always to be under his supervision and control, including that of the singing of psalms and hymns, and spiritual songs. He is to take the general spiritual oversight of the church and congregation, and to labor, by all proper means, public

and private, to build up the church in holiness, peace, and love. He is also to act, when present, as moderator of all meetings of the Standing Committee, and of the business meetings of the church.

Deacons.—It shall be the duty of the Deacons to make preparations for, and assist in the administration of the Sacraments, to distribute the charities of the church, and, in the absence or disability of the Pastor, to provide for the temporary conduct of the public worship.

The number of deacons shall be five, and they shall be chosen for five years.

Proviso.—At the next election of deacons, the first person chosen shall hold the office for the term of five years; the second person chosen shall hold the office for the term of four years; and the third person chosen shall hold the office for the term of three years.

Standing Committee.—It shall be the duty of the Standing Committee to consult with and aid the Pastor in the general oversight of the interests of the church. They shall carefully inform themselves concerning the qualifications of candidates for admission to membership, and shall propound to the church the names of such as shall be by them approved. They shall receive complaints, and prepare for action cases of discipline.

They shall meet monthly, and also at the call of the Pastor.

The Standing Committee shall consist of three members besides the Pastor, Deacons, and Superintendent of the Sunday school, who shall be members *ex officio*. They shall report, at the annual meeting, the state of the church during the year.

They shall be chosen for three years, and in such manner that the term of office of one member shall expire each year.

Clerk.—It shall be the duty of the clerk to keep a book of records, in which shall be recorded the Order for Church Government, the Order for the Admission of Members, and the Articles of Doctrinal Belief; also the names of the members of the church, with the dates of their admission, dismission, or death, so far as he may be able to ascertain the same; and also the names of children baptized, with the dates of baptism; also the minutes of all business meetings. He shall be chosen annually, and shall report annually to the church.

Treasurer.—The Deacons shall appoint one of their own number to act as Treasurer of the Church. He shall take charge of all the funds of the church, and of all contributions for charitable objects. He shall report annually to the church the account of moneys received and paid out.

Superintendent of the Sunday School.—It shall be the duty of the Superintendent of the Sunday school to take charge of the school, to admit scholars, to appoint teachers, to see that the opening devotional exercises and the lessons and exercises be properly conducted. Yet, as the Sunday school is regarded by the church as one of the most important means of bringing the young to the knowledge of religious truth, and to the acceptance of the Gospel offers, the Pastor of the church is ever to be regarded as its head. The Superintendent shall be chosen annually, and shall report annually to the church.

Precentor.—The Precentor, under the supervision of the Pastor, shall take the charge of the singing exercises, selecting

the tunes, and leading the people in "the service of song in the house of the Lord." He shall be authorized to appoint an organist, should one be required. He shall be chosen annually.

Elections.—All officers shall be elected by ballot, without any public nomination, unless a committee shall be appointed for that purpose: and all elections shall be determined by the vote of a majority of the male members of the church, of lawful age, present and voting.

Vacancies.—When a vacancy occurs in any office, it may be filled at any regular business meeting, provided public notice of intention to fill such vacancy shall have been given on the Lord's day preceding.

Expiration of Terms of Office.—The terms of office of the Deacons, Standing Committee, Clerk, Treasurer, Superintendent of Sunday school, and Precentor, shall expire on the last day of June.

III.

THE WORSHIP AND FELLOWSHIP.

The Lord's Day.—There shall be public worship at least once on the Lord's Day throughout the year, commencing at half-past ten, A. M.

The Lord's Supper.—The Lord's Supper shall be administered on the first Lord's Day in each of the months of January, March, May, July, September, and November, in the afternoon.

The Baptism of Children.—Opportunity for the baptism

of children shall be given on the Lord's Day next following the administration of the Lord's Supper, at the commencement of the morning service.

Weekly Meeting.—There shall be a meeting for Christian fellowship and worship on Friday evening of each week.

Contributions.—Contributions for the purposes of the Communion of the saints shall be received at each celebration of the Lord's Supper; and for other charitable and Christian purposes, as the church may order.

IV.

MEETINGS FOR BUSINESS.

Annual Business Meeting.—A meeting of the church for the choice of officers and other business shall be held annually on the first Sunday evening of June. At this meeting the annual reports shall be presented. The order of business shall be as follows:

1. Annual reports of the Standing Committee, Clerk, Treasurer, and Superintendent of Sunday school.
2. Proposed amendments to the rules and orders of the church.
3. Election of officers, as follows: Deacons, Standing Committee, Clerk, Superintendent of Sunday school, Precentor.
4. Any other business.

Special Meetings.—Special meetings for business may be held at any time, if previous notice of such meetings shall have been given from the pulpit on the Lord's Day.

Such meetings shall also be called by the clerk at the writ-

ten request of any seven members of the church, of lawful age, by causing a notice of such meeting to be read from the pulpit, on the Lord's Day previous to the day appointed.

Church business may be introduced at any regularly appointed meeting for religious exercises, at the discretion of the Pastor or of the Standing Committee.

V.

LIMITATIONS AND AMENDMENTS.

Action on Resolutions.—No resolution shall be considered at the same meeting at which it is offered, unless by consent of three fourths of the members present and voting; but it shall be reduced to writing by the mover, and referred to an adjourned meeting, or to the regular business meeting.

Suspension of Rules.—Any of the foregoing rules may be suspended, by a unanimous vote of the Church, at any duly authorized business meeting.

Alterations.—Any of the foregoing rules may be altered, by a vote of two thirds of the male members, of lawful age, present and voting at an annual meeting, or at a meeting authorized by the annual meeting for that special purpose; *provided* a notice containing the substance of the proposed alteration shall have been given, in writing, at a previous legal business meeting.

But the Articles of doctrinal belief, with the Creed and Covenants, having been originally submitted to the advice of a council of churches, are not to be essentially altered, unless after the advice of a similar council; and then only by the vote of two thirds of the male members, of lawful age, present and voting at an annual meeting. (Eph. iv. 14.)

II.

THE ORDER

FOR THE

ADMISSION OF MEMBERS.

(*After prayer has been offered, the names of those persons publicly confessing Christ and entering into covenant with this church, having been already propounded and by vote of the church accepted, shall be read by the minister, and they shall rise before the church and congregation. Then the minister shall say:*)

Before you enter into public covenant with God and with this church, it is fit that you should make formal avowal of your Christian faith. I invite you, therefore, to unite with me and with the members of this church, (so many as are so disposed,) in our common confession, saying

(*the members of the Church rise,*)

THE APOSTLES' CREED.

I BELIEVE in God, the Father Almighty,
Maker of heaven and earth.
AND in Jesus Christ his only Son our Lord,
Who was conceived by the Holy Ghost,

Born of the Virgin Mary,
Suffered under Pontius Pilate,
Was crucified, dead and buried.
He went into the world of the dead,
The third day he rose from the dead,
He ascended into heaven
And sitteth on the right hand of God the Father Almighty.
From thence he shall come to judge the quick and the dead.
I BELIEVE in the Holy Ghost:
The holy Catholic Church,—the communion of saints,
The forgiveness of sins,
The resurrection of the body,
And the life everlasting.

AMEN.

(*The church then being seated, but the candidates still standing, the minister shall say:*)

In this faith you desire to be (*or* you have been) baptized.—

(*And if any of the candidates be unbaptized, the ordinance of baptism shall be here administered.*) *And then the candidates shall give their assent to the*

COVENANT,

which shall be read by the minister, as follows:

You do now, in the presence of God, angels, and this assembly, solemnly profess that you do, and promise that henceforth you will, deny ungodliness and worldly lusts wherein in times past you have walked: and you present yourself [or

selves] a living sacrifice to God, to love, worship, and serve him supremely and forever as his obedient child, [or children,] walking soberly, righteously, and godly in this present evil world.

And you also profess that you do, and promise that henceforth you will, live unto Christ, who died for you and rose again, by laboring to fulfil his law of love, owning his disciples as your brethren, doing good to all men as you have opportunity, striving to advance the kingdom of the Lord Jesus, and waiting for his appearing.

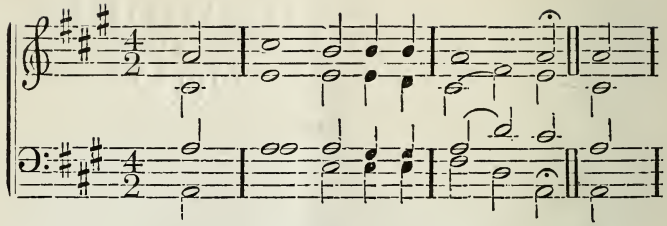
And you profess and promise thus to be and do, believing that the grace of God will be sufficient for you, by the Holy Ghost who dwelleth in you; for it is he who worketh in you to will and to do of his good pleasure.

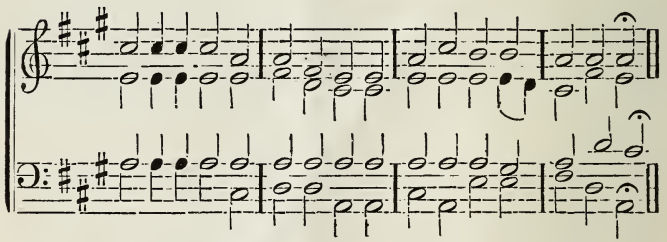
And by this grace, without which you can do nothing, you do covenant to walk with this church in brotherly love and meekness, attending its worship, partaking in its fellowship, upholding its government, and promoting its purity, peace, and prosperity.

Thus you promise.

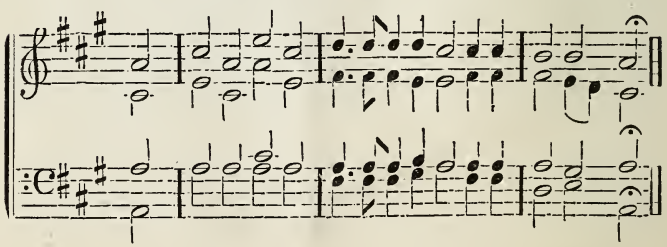
(*The candidates signifying their assent, the members of the church shall rise and covenant as follows:*)

We, then, the members of this church, do likewise promise you, that by the grace of Christ, without whom we also can do nothing, we will walk with you in all helpfulness, brotherly love, and watchfulness.

(*Then shall be said or sung by the Church this Scriptural benediction.*)

The Lord bless you and keep you! The



Lord make his face to shine upon you and be gracious unto you!



The Lord lift up his countenance upon you and give you peace!

AMEN.

III

THE ARTICLES

OF

DOCTRINAL BELIEF.

I

OF THE BEING OF GOD.

There is but one living and true God: a Spirit: eternal: of infinite power, wisdom, and goodness: the Maker, Preserver, and Governor of all things both visible and invisible. He has revealed himself as the Father, the Son, and the Holy Ghost. But these Three exist in unity of Godhead, being One in substance, power, eternity, and all the attributes of God.

1 Cor. viii. 4. "We know that an idol is nothing in the world, and that there is none other God but one." Compare also vs. 6; Deut. vi. 4, with Mark xii. 28–34; 1 Thess. i. 9.

John iv. 24. "God is a Spirit: and they that worship him must worship him in spirit and in truth."

Rom. i. 20. "The invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, even his eternal power and Godhead." Also 1 Tim. i. 17.

Ex. vi. 2, 3. "I am the Lord: and I appeared unto Abraham, unto Isaac, and unto Jacob, by the name of God Almighty." Compare also Ps. lxii. 11, and many other Psalms; Job xxvi. 14; Rev. iv. 8–11.

Rom. xi. 33. "Oh the depth of the riches both of the wisdom and knowledge of God! how unsearchable are his judgments, and his ways past finding out!" Compare Job. xxviii., especially vss. 23, 24; Prov. viii.; Jer. x. 10–13.

Matt. xix. 17. "There is none good but one, that is, God." 1 John iv. 8. "God is love." Compare also Ex. xxxiv. 6; Ps. ciii.; Matt. vii. 11; Luke vi. 35; John iii. 16; 1 John iii. 16; iv. 9, 10; Rom. viii. 32–39.

Gen. i. 1. "In the beginning God created the heaven and the earth." Compare also the whole chapter; also Col. i. 16; Matt. x. 29–31; John v. 17; Ps. lxvii. 4; ciii. 19–22; Heb. i. 3. "Upholding all things by the word of his power."

Matt. xxviii. 19. "Teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost." Compare also 2 Cor. xiii. 14. Also John xiv., especially vss. 9, 10, 16, 17, 23, 26; John v. 23; 1 Cor. ii. 11; Luke i. 35. Eph. iv. 4, 5, 6.

II.

OF THE GOVERNMENT OF GOD.

The purposes and providence of God extend to all events; and he exercises a righteous moral government over all his intelligent creatures: so that, neither in the world of matter nor in the world of spirit, does anything take place by accident, but everything by his wise, holy, and eternal counsel and decree.

Eph. i. 11. "According to the purpose of him who worketh all things after the counsel of his own will." Compare also Is. xlv. 6, 7; xlvi. 10, 11; Rom. viii. 28, 29, 30; ix.; 1 Peter i. 20.

Rev. xix. 6. "The Lord God omnipotent reigneth." Compare also Ps. ciii. 6–18; Rom. ii. 6–11.

Ps. cxv. 3. "Our God is in the heavens: he hath done whatsoever he hath pleased." Compare also Ps. cxxxv. 5, 6, 7: cxxxix.; Deut. viii. 3, with Matt. iv. 4; v. 45; vi. 26–30; x. 29, 30; Acts xv. 18; Heb. iv. 12.

III.

OF THE HOLY SCRIPTURES.

The Scriptures of the Old and New Testaments are given by inspiration of God, and are the only written and authorita-

tive rule of faith and life. They contain all things which are necessary to salvation: so that whatsoever is not read therein, nor may be proved thereby, is not to be required of any man that it should be believed as an article of the faith, or be thought requisite or necessary to salvation.

2 Tim. iii. 16, 17. "All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: that the man of God may be perfect, thoroughly furnished unto all good works." Compare also Luke xxiv. 27; John v. 39; Rom. xv. 4; 2 Tim. iii. 15; Heb. i. 1; 1 Peter i. 10–12; 2 Peter i. 16–21.

1 John i. 3. "That which we have seen and heard declare we." Compare also vss. 1, 2; John xiv. 26; xvi. 13, 14, 15; 1 Cor. ii. 13; Eph. ii. 20; 1 Thess. ii. 13; 2 Peter iii. 2; vss. 15, 16.

2 Tim. iii. 17. "That the man of God may be perfect, thoroughly furnished unto all good works." Compare also John xx. 30, 31; xxi. 24, 25; Acts iv. 12; Gal. i. 6–12; Col. i. 23; ii., especially verses 6, 7, 8; 1 Peter i. 25; Rev. xxii. 18, 19.

IV.

OF THE SINFULNESS OF MAN.

Man, having been originally created without sin, was tempted of the devil, and freely sinned and fell. And in consequence of this original sin of their first parents, all men have sinned, and come short of the glory of God. Wherefore, they are also under condemnation and cannot be saved, except by the regeneration of the Holy Ghost.

Gen. i. 26, 27. "So God created man in his own image, in the image of God created he him; male and female created he them." vs. 31. "And God saw everything that he had made, and behold it was very good." Compare also ii. 8–17; vs. 25; Eccl. vii. 29.

Gen. iii. 1–13, especially vs. 6. "She took of the fruit thereof and did eat, and gave also unto her husband with her, and he did eat." Compare also John viii. 44; 2 Cor. xi. 3; Rev. xii. 9.

John xvi. 8. "He will reprove the world of sin." Compare Ps. xiv.; Ps. liii.; Rom. iii. 9–23; v. 12–21; Gal. iii. 22.

John iii. 3. "Except a man be born again, he cannot see the kingdom of God." Compare also vs. 13–19; also i. 5, 10, 11; Tit. iii. 5. "Not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost."

V.

OF THE WORK OF THE LORD JESUS CHRIST.

By reason of the love of God to the lost world of sinful men, and that it might be saved from sin, our Lord Jesus Christ the only begotten Son of God, who is one with God in being and in glory, came down from heaven, and took upon himself the nature of men, being born of a woman. He declared and perfectly revealed to men the invisible Father, being God manifest in the flesh. He magnified the law of God, and made it honorable by obeying it perfectly, even unto the death of the cross. He was tempted in all points, yet without sin. He died for the sins of the whole world according to the Scriptures, making himself a sacrifice, the just for the unjust. He rose again from the dead and ascended into heaven. He is the only Mediator between God and men, and is able also to save them to the uttermost that come to God by him, seeing he ever liveth to make intercession for them. In him God offers forgiveness and eternal life to all; and whosoever, heartily repenting of his sins, believes in him, is freely pardoned and will be saved from all the guilt, and power, and punishment of sin.

John iii. 16, 17. "God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." Compare also Rom. v. 1–11; 1 John iv. 9, 10; v. 20.

John i. 1–18. "In the beginning was the Word, and the Word was with God, and the Word was God." Compare also John viii. 12–59; x. 25–42; xvii., especially vs. 5; Philip. ii. 5–11; Heb. i.; Rev. xix. 10–16.

Luke i., especially vs. 35. "The angel answered and said unto her, The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee: therefore also that holy thing which shall be born of thee shall be called the Son of God." Compare also ii.; Matt. i. 18–25; Gal. iv. 4, 5; Heb. ii. 11–16.

John i. 18. "No man hath seen God at any time; the only begotten Son, which is in the bosom of the Father, he hath declared him." Compare also John xiv. 8, 9; 1 Tim. iii. 16.

Philip. ii. 8. "He became obedient unto death, even the death of the cross." Compare also Is. xlii. 21; John iv. 34; xvii. 4; Rom. iii. 25, 26; v. 19; Heb. v. 8, 9; x. 7.

Heb. iv. 15. "Was in all points tempted like as we are, yet without sin." Compare also Matt. iv. 1–11; Mark i. 12, 13; Luke iv. 1–13; John viii. 46; Heb. ii. 17, 18.

1 Cor. xv. 3. "Christ died for our sins according to the scriptures." 1 John ii. 2. "And not for ours only, but also for the sins of the whole world." Compare also Rom. v. 6; Heb. ix. 26; 1 Peter iii. 18.

1 Cor. xv. 4. "And that he was buried, and that he rose again the third day according to the Scriptures." Compare also Mark xvi. 1–20; Luke xxiv. 1–12; John xx. 11–17; Acts ii. 22–36; xiii. 29–37; Rom. i. 3, 4; viii. 34; Rev. i. 18.

1 Tim. ii. 5. "There is one God, and one mediator between God and men, the man Christ Jesus." Compare also Heb. ix. 14, 15; xii. 24. Also Heb. vii. 25.

1 Tim. ii. 4. "Who will have all men to be saved, and to come unto the knowledge of the truth." Compare also Matt. xi. 28, 29; Luke ii. 10, 11; xxiv. 46, 47; John vii. 37; xii. 44–47; Acts iii. 19; xiii. 38, 39; 2 Cor. v. 18–21; 2 Peter iii. 9; 1 John v. 11; Rev. xxii. 17.

Acts xvi. 31. "Believe on the Lord Jesus Christ, and thou shalt be saved." Compare also Mark i. 15; John iii. 15, 16; Acts xx. 21; Rom. x. 6–13; also Rom. v. 1–5; viii.; Col. i. 21, 22; Titus ii. 11–14; Jude 24, 25; Rev. vii. 14–17.

VI.

OF THE WORK OF THE HOLY GHOST.

In order that the work of man's salvation may be made effectual and complete, the Holy Ghost is freely given, to convince the world of sin, to renew and sanctify the hearts of men, and to keep them through faith unto salvation. From him all holy desires, all good counsels, and all just works do proceed; and without his gracious influence no sinner is saved.

Matt. iii. 11. "He shall baptize you with the Holy Ghost." Compare also John vii. 37, 38, 39, with John iv. 14; Acts i. 4–8.

Luke xi. 13. "If ye then, being evil, know how to give good gifts unto your children: how much more shall your heavenly Father give the Holy Spirit to them that ask him." Compare also John xx. 22; Acts ii. 1–18, 33, and especially 38, 39.

John xvi. 8. "And when he is come he will reprove the world of sin, of righteousness, and of judgment." Compare also vs. 7, 9–15; John xiv. 16–18, 26, 27; xv. 26, 27; Rom. viii. 4–28, especially vs. 9, 13, 14, 15, 26; 1 Cor. ii. 4–16; xii. 4–13; Gal. v. 16–25; Eph. v. 9; Titus iii. 5–7: 1 Peter i. 5; John iii. 5–8.

VII.

OF THE CHURCH.

A visible Church of Christ is a congregation of faithful men and their households, united for worship and fellowship, in the which the word of God is preached, and the ordinances of baptism and the Lord's Supper are duly administered. But the Church catholic, which is invisible, consists of the whole number of those, in earth and heaven, who have been or shall be renewed from sin to holiness, and translated into the kingdom of the Lord Jesus Christ. As between individual believers, so

among the visible Churches of Christ, there should be seen the communion of saints in acts of mutual helpfulness, and in the spirit of brotherly love and unity.

Baptism, as the divinely appointed seal and symbol of regeneration, is rightly to be applied to all unbaptized persons who, confessing their faith in the Lord Jesus Christ, give evidence of their renewal by the Holy Ghost. And it is the privilege of Christian parents to present their children to God in baptism, believing that the renewal of the Holy Ghost, which is signified by the washing of water, may become their blessed inheritance, by the free grace of God, which is in Jesus Christ our Lord.

It is the privilege and duty of all regenerate persons who have arrived at years of discretion and self-examination, to unite with the church in the communion of the Lord's Supper.

The first day of the week, on which our Lord rose from the dead, called therefore the Lord's Day, is hallowed by the example of divinely inspired men, by the testimony of the holy Scriptures, and by the usage of the church in all ages, as the day of Christian assembly and worship. It ought, therefore, to be observed and sanctified for the uses of religion and charity, and as a rest or Sabbath which was made for man.

1 Cor. i. 2. "Unto the church of God which is in Corinth, to them that are sanctified in Christ Jesus, called to be saints." Compare also vs. 16: "I baptized also the household of Stephanas." Also Acts ix. 31; xvi. 4, 5; Rom. xvi. 5; 1 Cor. xvi. 19; Rev. i. 4; also 1 Cor. xi. 20–34.

Heb. xii. 23. "The general assembly and church of the first-born, which are written in heaven." Compare also Matt. xvi. 18; Eph. i. 22, 23; ii. 16–22; iv. 4–16; v. 23–32; Col. i. 12–20.

1 Cor. xvi. 19. "The churches of Asia salute you." Compare also vs. 1–12; Acts iv. 32–34; Acts xv. 1–31, especially 22; Col. iv. 16; Heb. xiii. 16.

Matt. xxviii. 19. "Go ye therefore and teach all nations, baptizing them." Compare also Acts ii. 38, 39; xvi. 15, 31, 32, 33; Rom. vi. 3–8; Col. ii. 12, 13; 1 Peter iii. 21, 22.

Matt. xix. 13, 14, 15. "But Jesus said, Suffer little children and forbid them not, to come unto me." Also Mark x. 14; Luke xviii. 6.

Luke xxii. 19. "This do in remembrance of me." Compare also 1 Cor. xi. 20–34, especially vs. 24, 25, 28, 29; Heb. x. 19–25.

Mark ii. 27, 28. "The Sabbath was made for man and not man for the Sabbath: therefore the Son of man is Lord also of the Sabbath." Compare also Matt. xii. 1–12; xxviii. 1; Mark ii. 23–28; iii. 1–6; Mark xvi. 2, 9; Luke xiii. 10–16; xiv. 1–6; Luke xxiv. 1; John xx. 1, 19–26; Acts xx. 7; 1 Cor. xvi. 2; Rev. i. 10.

VIII.

OF THE RESURRECTION AND LAST JUDGMENT.

There will be a resurrection of all the dead; and God will judge all men in righteousness by Jesus Christ his Son. The wages of sin is death, but the gift of God is eternal life through Jesus Christ our Lord. Therefore the wicked shall go away into everlasting punishment: but the righteous into life eternal.

John v. 28,29. "Marvel not at this: for the hour is coming, in the which all that are in their graves shall hear his voice, and shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation." Compare also Matt. xxii. 23–33; Acts xxiv. 15; 1 Cor. xv.; 2 Cor. v. 1–9; 1 Thess. iv. 13–18.

John v. 22. "The Father judgeth no man, but hath committed all judgment unto the Son." Compare also vs. 22–30; Acts x. 42; xvii. 30, 31; Rom. xiv. 10; 2 Cor. v. 10.

Rom. vi. 23. "The wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord." Compare also vs. 21,22; John iii. 16; x. 28; xvii. 2, 3; Rom. ii. 4–10; 1 John ii. 25; v. 11.

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